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visions in the German work, are grouped together in the English under the heading "Ethical Values." The treatment here is in general somewhat condensed.

Part V of the *Eternal Values* is called the "Metaphysical Values." It includes as its two main subdivisions, "The Values of Holiness" ("Gotteswerte" in the German work), namely, "Creation," "Revelation" and "Salvation," and the culminating "Values of Absoluteness" ("Grundwerte"), namely, "The World," "Mankind" and "The Overself." The "Overself" is the final unifying ground of values.

I have not found any essential departure from the principles of the "Philosophie der Werte," and I shall not take the space to note the minor differences in the various divisions. The style of the work has Professor Münsterberg's usual swing and vigor. There are a few Germanic idioms such as "the own self."

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LETTERS, LECTURES, AND ADDRESSES OF CHARLES EDWARD GARMAN. A Memorial Volume. Boston and New York: Houghton Mifflin Co., 1909. Pp. x, 616.

This volume has been "prepared with the coöperation of the class of 1884, Amherst College, by Eliza Miner Garman" as a memorial to Charles Edward Garman, who was connected with the faculty of Amherst College for twenty-five years. It comprises, as the title indicates, a selected collection of letters, lectures, and addresses. In an appendix may be found a number of tributes offered by former students who had felt the charm and power of this singularly attractive man and devoted teacher. At the close of the volume are 'appreciations' written by some of the leading American teachers of philosophy.

"Although Professor Garman," says one of his pupils, "did not contribute to the literature of philosophy, and although he did not create a school whose members should champion his opinions, he was none the less widely known as a profound teacher who made philosophy a matter of vital interest to young men. Students of the subject came to recognize that the Amherst course in philosophy, which could pride itself on no signi-

ficant publication, was yet a definite contribution to philosophical progress in America. Nor was the significant influence of the course illustrated only in those Amherst graduates who made the study of philosophy, or psychology, their life's work. It was illustrated in Professor Garman's students generally, binding them together in a kind of intellectual fellowship, and at times moral seriousness which indicated that the course itself was an educational experience of the highest order."

Other tributes speak the same spirit: they tell of a man high-minded, serious, lovable,—of a philosopher earnest, devoted, and filled with a divine enthusiasm for awakening the mental and moral forces of young men; passing by, as James says, the opportunity "to publish, to pursue original investigation, . . . unswervingly devoting all his energies to being an inspiring teacher." And taking this volume as our guide, we can easily picture him as the ideal teacher, the genuine 'guide, philosopher, and friend,' the exceptional pedagogical genius lifting the teaching of a college out of mechanical routine and academic time-serving, elevating it into a genuine spiritual function, breathing new life and energy into weary and worn ideals and kindling afresh the fires of hope and love.

Garman's attitude was an incarnate protest against the overworked notion that "original investigation and research, often of a very shallow and specious kind," should be the final touchstone by which professional work with undergraduates should be tested (p. 599). "Professor Garman has deliberately chosen to follow an older and less spectacular ideal. He has resolutely set before himself the true teacher's office,—the inspiration and guidance of those committed to his charge. To this task he has dedicated his every energy, and his research has been amidst the mysteries of human nature as the sympathetic and scholarly teacher meets this in his students" (p. 599).

One of the noteworthy and unique features of Garman's method was his 'pamphlet system' (p. 41). This was his laboratory method for the study of philosophy and a reaction against the use of the formal lecture as the chief medium of undergraduate instruction. These pamphlets were "partly extracts from authors, partly his own statements, criticism, and outlines. Any pamphlet was cast aside the moment a better one could be substituted, or when change in the focus of interest made another statement desirable." The seriousness with

which he conceived this system may be learned from his interesting letter to President Hall (pp. 57-71). The amount of labor its successful prosecution entailed must have been enormous. But this was no obstacle to Garman as soon as he became convinced that the end justified the means. And anyone who knows the unwarranted dignity which the ordinary professorial lecture has assumed in the American undergraduate college and how successfully it has debauched the undergraduate mind, must read with admiration of the seriousness with which Garman interpreted *his* professorial duty. In his hands, the lecture was subordinated to its true function (p. 58). He did not use it, as it is so generally used, as a means of self-exaltation, or as a piece of time-saving academic machinery reducing his responsibility for the real quickening of the student's mind and affording a line of least resistance for his own personal interests.

The printed 'pamphlets,' lectures, and addresses are so sane, so earnest, so charged with intellectual and moral enthusiasm, so devoted to the task of rationalizing and ennobling life that it is small wonder that Garman wrought such remarkable pedagogical results. And the intellect and conscience of Amherst,—its teachers, its students, and alumni,—should be commended for giving him, even in life, such whole-souled appreciation as it seems to have given.

It is evident, however, to one who reads these papers of his dispassionately, that his real power was due to his personality,—to his moral and spiritual passion. His attitude, in spite of the constant emphasis laid on the necessity of 'weighing evidence' was essentially that of the teacher and preacher, rather than of the pure philosopher. For this reason, it cannot be justly said that to a public educated and mature, the content of these lectures and addresses would be particularly enlightening. Indeed, it is doubtful if Garman's fame would have been enhanced in any appreciable degree by his 'neglecting his class-room' (p. 25) to embark on the sea of production with a view to publication. "I do not feel that I can neglect the class-room for the public, yet I do hope to publish" (p. 25).

The volume is divided into three parts. Part I contains the philosophical papers, Part II the miscellaneous papers and addresses on education and life, and Part III the letters.

Among the philosophical papers we find such titles as the fol-

lowing: Automatism, Hume on the Limits of Knowledge, Kant on Dating and Locating, Science and Theism, The Will and the Sentiments, Pleasure or Righteousness, Authority and Punishment, The Right of Property, etc.

"To those who did not know him in life" these papers "may at least have the human interest which always attends upon considering in common with a sincere and broadminded fellowman themes which lie very near the heart of things."

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FRIEDRICH NIETZSCHE: HIS LIFE AND WORK. By M. A. Mügge, Ph. D. London and Leipzig: Fisher Unwin, 1908. Pp. xi, 442.

In 1868 a young scholar who had worked under Ritschl at Bonn and Leipzig, and who, though only 26 years old, had deserved the respect of the learned world by an essay (published in the *Rheinisches Museum*) on the history of the gnomes of Theognis, and by a dissertation, which was crowned with a university prize, on the sources of Diogenes Laertius, was appointed Professor of Classical Philology in the University of Bâle. His duties included the teaching of Greek to the boys in the upper forms of the Bâle Pädagogium. He was a small man, of frail build, with large convex spectacles, prominent cheekbones and a heavy drooping moustache. Carefully dressed, with some regard to artistic effect and harmonious color, his little feet always neatly shod, he must have presented, as he moved across his lecture-room, an appearance rather startlingly different from that of most of his colleagues. Once he was installed behind his desk, nothing but his head was visible. His tenure of his chair, which lasted until 1879, when ill health compelled him to resign, was not marked by any contribution to knowledge commensurate with his early promise; nor does he seem to have been a particularly successful teacher. There was even a period when, in consequence of the scandal caused by his publication of a book on the origin of Greek tragedy (violently attacked by Wilamowitz-Möllendorf and defended with equal violence by Erwin Rohde), his lectures had to be suspended for lack of an audience.